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the apostle preached, the burden of the prophet, the gospel of the evangelist, and the wisdom of the pastor and teacher. Under the third head and occupying 79 pages is a discussion of the modern applications of the subject. It is the most valuable section of the lectures. Dr. Morgan's strong convictions concerning ministerial "vocation" come to the front here. He says: "While a man can, upon the ground of natural ability, decide whether he will be a doctor, lawyer, or commercial man, he cannot so choose to become a minister. The words of our Lord are of abiding application, and must be taken in their fullest sense: 'Ye have not chosen Me, but I have chosen you.' So strongly do I feel upon this matter, that I never ask men to enter the Christian ministry."

The most stimulating chapter in the lectures is the one dealing with the "Unchanged Obligation" that rests upon men to take up the ministry of the Word. To anyone who needs to confirm his own sense of the worth of his ministry and to those who desire to see a high vision of Christian leadership Dr. Morgan's lectures will be valuable. Probably the summary of the contents of the New Testament on page 67 would hardly be acceptable to many students of the Bible. We wish that the book had been provided with an index. May we protest to the general editor of Revell books? Please provide indexes.

**The Church and Its American Opportunity:**  
**Papers by Various Writers Read at the**  
**Church Congress in 1919.** Charles Lewis  
Slattery (editor). New York: Macmillan,  
1919. Pp. vii+235. \$1.50.

It is sometimes said that ministers think in narrow grooves. If one would disprove this statement he need only survey the contents of this volume: "The Effect of the War on Religion"; "Shall We Retain the Old Testament in the Lectionary and the Sunday School?"; "The Obligation of the Church to Support a League of Nations"; "Essentials of Prayer Book Revision"; "The Need of an American Labour Party"; "Necessary Readjustments in the Training of the Ministry"; "The Functions of the Episcopate in a Democracy." There are twenty papers on these varied themes. One of the most thorough discussions is concerned with the training of the ministry. The failures of the seminaries are faced fearlessly and the lines of change are blocked out with foresight and courage. A paper by John Farwell Moors, president of the Associated Charities of Boston, expresses the Christian attitude toward enemies with the clearness and courage of a prophet and ought to be read by ministers as well as laymen, for it puts the case of forgiveness and magnanimity convincingly. To many readers the items on prayer book and lectionary would seem far less vital

than the other subjects; but they are of interest to the churchmen who composed the Congress.

**Spiritual Voices in Modern Literature.** By  
Trevor H. Davies. New York: Doran,  
1919. Pp. 312.

These lecture-sermons were delivered in the Metropolitan Church, Toronto, in the winter of 1918-19. There are ten of them. They interpret the spiritual message in ten pieces of modern literature. The first question that rises in considering such a study is the subjects chosen. They are: Thompson's *The Hound of Heaven*; Ibsen's *Peer Gynt*; Ruskin's *Seven Lamps of Architecture*; Tennyson's *In Memoriam*; *The Letters of James Smetham*; Wordsworth's *Ode to Duty*; Morley's *Life of Gladstone*; Browning's *Saul*; Hawthorne's *Scarlet Letter*; Masefield's *Everlasting Mercy*. The intrinsic interest and value of these selections is an excellent guaranty of a profitable series of addresses. The second item is the method of treatment. It must not be so full as to be little more than a series of cuttings; it must not be so scrappy that one who does not know the piece well will obtain no idea of it as a whole. Dr. Davies succeeds in balancing his exposition with his quotation. He is a preacher by instinct. The book is not only interesting and profitable but an excellent model for those who would bring to modern audiences the spiritual riches of present-day literature. The misprint "drawest" instead of "dravest" on page 35 ruins the climax of Thompson's great poem.

**Psychology and Preaching.** By Charles S.  
Gardner. New York: Macmillan, 1918.  
Pp. 389. \$2.00.

This is a belated notice of an important book. The author is professor of homiletics and sociology in the Southern Baptist Theological Seminary at Louisville, Kentucky. The work which he has done is way-making in the study of Christian preaching. There is little new to be said on the matter of the form of the sermon. The technique of preaching has been discussed over and over. Even profitable exhortation in homiletics has ceased to be a wise use of the professor's time. If there is new light to be seen anywhere it is in the psychological field. Here the soil waits for the plow; and Professor Gardner has broken ground with most excellent results. His work is not the final form which similar studies will take, but he lays every preacher under a debt of profound obligation. In fourteen chapters Professor Gardner studies controls of conduct, mental images and systems, feelings, ideals, belief, attention, voluntary action, suggestion, assemblies, mental epidemics, occupational types, and the modern mind, all with the idea

of determining their psychological content in the interests of preaching that will be vital and effective. The one chapter in which occupational types is studied is typical of the method of study and the value of the findings throughout the book. Professor Gardner treats the ministerial, wage-earning, and business types as significant for the modern preacher. The characteristics of the three are clearly analyzed; the suggestions derived from the study are apparent. Every preacher must be guided and stimulated by such a survey. This is not the final book on the subject; it is too elaborate and technical. But it is a fundamental study on which shorter, more concrete, and immediately useful manuals for the preacher will be constructed.

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**The Church We Forget: A Study of the Life and Words of the Early Christians.** By Philip Whitwell Wilson. New York: Revell, 1919. Pp. 359. \$2.00.

An earlier volume by this versatile English journalist, *The Christ We Forget*, appeared two years ago and commanded wide attention. Mr. Wilson reads his New Testament in the English, then gives us, journalist fashion, his "story," and the result is amazing. His use of the Bible is indicated in the following paragraph:

"Therefore I take these Scriptures, exactly as God gave them, as cheerful, sensible and often warning notes, signed Paul, or Peter, or Jude, or John, or James, and dropped into the mail box for me, many hundred years ago, in order that I might learn of God, not as an abstract divinity but as the Friend and Tenant of a good man's heart."

And this is precisely what Mr. Wilson as a good journalist would not do with any communication which he was obliged to handle in the course of sending many cables across the ocean, as he describes himself doing on page 249. He would tell his reporters to see whether these letters that he found in his box really were genuine; he would be the last man to trust what somebody whom he never saw said about them. How a man can keep his journalist mind and his religious mind in such watertight compartments passes our comprehension.

Of course, working from this basis and using his reportorial style, Mr. Wilson writes a "safe" and interesting book. As a picture of the life and words of the early Christians which will stand the test of accurate scholarship, the book has no value. But as a picturesque working over of the accepted Scriptures, it is wonderful. Listen to this: "The first vision came to Stephen when he was in the dock. The second came to Paul on a turnpike road. The third came to Peter in a tannery, of all places, and the last came to John in a salt-mine." That is journalism all right and the people seem to like it.

**The Productive Beliefs.** By Lynn Harold Hough. New York: Revell, 1919. Pp. 223. \$1.25.

The president of Northwestern University adds a profitable volume to the lengthening list of Cole Lectures at Vanderbilt University. The general content of the book may be seen from the titles of the six chapters: "The Adventurous God," "The Invading of Evil," "The Imperial Personality," "The Vital Meaning of the Cross," "The Infinite Nearness of God," "The Social Life of God." These beliefs Dr. Hough regards as "productive," and therefore worthy of supreme recognition by man. He does not adopt pragmatism as a metaphysic; but he uses it with precision here as a standard of validation in belief. The chapter of greatest value is on "The Vital Meaning of the Cross." The Incarnation, when it really lays hold on the mind, conscience, and heart of man, does bring God within our reach so that he passes from an idea to an experience. Then it reveals the worth of our own life. "If God believes that you are worth Calvary, you cannot quite completely doubt yourself." And the Cross is especially potent now. "So the man of today finds an immediate point of contact with Jesus. Just at the moment when in the midst of all the unlovely cynicism of the early days of reconstruction he is wondering if in the days of peace he will ever again hear sounded that high and awful note of glorious and passionate sacrifice, he meets the supreme sacrifice of history, a deed which speaks with direct and summoning power to the lonely man who feared that the world had never again for him the thrill of a supreme experience." The Christian beliefs are simple but mighty and they shine here with new brilliance.

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**An Ethical Philosophy of Life.** By Felix Adler. New York: Appleton, 1918. Pp. viii+380. \$3.00.

This confession of faith by the gifted leader of the Ethical Culture Society is of unusual interest and value. With charming candor Dr. Adler in the first portion of the book tells us his spiritual autobiography. His development from the views of a Jewish rabbi to his eventual advocacy of a system of ethical principles freed from theological entanglements is doubtless typical of many a student; but the lofty idealism which Dr. Adler maintained throughout his changes of thought is challenging and inspiring. The passionate earnestness of the Hebrew prophets was transmuted into broader, more universally human ideals of social service. It is interesting to find this man of Jewish training was "particularly struck with the originality of Jesus' teachings" when he came to study the New Testament; but the apocalyptic presuppositions of the gospel